

# CHRISTIAN SECRETARY.

PUBLISHED BY E. CUSHMAN.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. II.

## PROCEEDINGS OF THE SIXTEENTH ANNUAL MEETING OF THE CONNECTICUT BAPTIST CONVENTION,

Held at New Haven, June, 1839.

(Concluded.)

## THIRD ANNUAL MEETING OF THE CONNECTICUT BAPTIST BIBLE SOCIETY.

The Society met in the Baptist meeting house in New Haven, on Wednesday, June 12, 1839.

Rev. J. Chaplin, D. D., President of the Society, took the chair. Prayer was offered by Rev. R. H. Neale, of Boston. Delegates were present from the following Auxiliaries:

Hartford Baptist Bible Society, John Braddock, George O. Sumner; Weston, William Denison, A. Gregory; Suffield, Thomas F. Bestor; Colchester Borough, E. J. Avery.

The Secretary read the Report of the Board, which was accepted.

The Treasurer's Report was also read, and referred to A. Day and J. W. Dimock, the Auditing Committee, who subsequently reported that they had examined the Treasurer's account, and found it correct. The Report was then accepted.

A Committee to nominate the officers of the Society for the ensuing year, was appointed, consisting of A. Day, Wm. Denison, A. Gregory, N. E. Shailer, and A. Gates.

The following brethren were appointed delegates to the next annual meeting of the American and Foreign Bible Society. Rev. Messrs. J. H. Linsley, J. G. Collom, R. Turnbull, I. Atkins, J. W. Eaton, I. Robards, B. Cook, Jr., N. Wildman, Dea. A. Day, and E. Bolles.

Allusion having been made in the annual Report, to a Depository for the publications of the American and Foreign Bible Society, it was

*Resolved*, That so much of the Report as relates to this subject, be referred to the action of the Board.

The Committee on nominations reported. The report was accepted, and the following list of officers was elected.

Rev. J. W. Eaton, President.

Rev. R. Turnbull, Vice Presidents.

Rev. G. B. Atwell, Vice Presidents.

Rev. Wm. Denison, Vice Presidents.

Rev. A. M. Smith, Secretary.

Dea. J. B. Gilbert, Treasurer.

J. Cookson, George Read, I. Robards, N. Wildman, J. G. Collom, H. R. Knapp, H. Miller, E. Luonis, D. T. Shailer, and I. Atkins, Trustees.

Adjourned to meet again at the call of the President. Prayer by Dr. Chaplin.

Thursday Morning, June 13.

The Society was convened at 11 o'clock. Rev. A. Gregory prayed.

The following resolution was presented by Rev. A. Parker, of Methuen, Mass., and sustained with an appropriate address.

*Resolved*, That while we rely on the Almighty arm to sustain our efforts to give the word of life to the human race, we are at present solemnly called upon to put forth a most vigorous instrumentality in this sublime enterprise.

The resolution was seconded by Rev. A. Bennet, agent of the A. B. F. M. Society, and passed.

Adjourned to meet in connection with the Convention in Essex, on the second Tuesday of June next. Prayer by Rev. A. Bennet.

ANDREW M. SMITH, Secretary.

[Secretary's Post Office address, Colchester, Conn.]

## REPORT OF THE BOARD.

Though they have not been able to do all they have desired, your Board rejoice that they are permitted to labor in a humble sphere, in that department of the Lord's work, embraced in giving the Bible to the nations of the earth.

They regard the Bible as forming the basis on which the whole Missionary enterprise is reared, and on which alone it can permanently stand. While, therefore, they rejoice in the measure of success with which a gracious God has crowned the various efforts of his people to benefit the world, they feel doubly bound to render to him the tribute of grateful praise, for the enlargement of this sure foundation on which the Missionary fabric rests, by the numerous correct translations which have been made into the different languages of our race. Nor would they withhold their devout acknowledgment of the favor shown to the American and Foreign Bible Society, (of which we form a constituent part,) enabling them, during the past year, to appropriate \$25,000 for printing and circulating the word of life among the heathen, together with liberal appropriations to print and furnish Bibles and Testaments for the benefit of our own nation.

Wishing "God speed" to that noble institution, and renewing our pledge to co-operate as we have ability, in its benevolent work, and praying that the word of God, which "is not bound," may be speedily conveyed to all the sons of our apostate race, we proceed to the detail of our affairs.

## AGENCIES.

At a meeting of the Board in Middletown on the 12th of last September, the subject of employing an agent to devote his time to the work contemplated by the Society, was discussed; but it being considered impracticable to incur the expense of sustaining an agent, the Board

*Resolved*, To request three of our brethren, located in different sections of the State, to perform what gratuitous service they might be able, among the churches in their respective neighborhoods. One of those brethren informed the Secretary that, such were his official duties, that he should be unable to comply with the wishes of the Board, except in his own congregation. Though it is presumed that the others have rendered some service, of the amount the Board have not been apprised.

## AUXILIARIES.

That there are a number of Auxiliary Societies in the State, we are confident; but the incompleteness of returns from them, renders it impossible for us to give an accurate detail of their operations, or the measure of their prosperity. However, it appears by a report published in the Christian Secretary, that the Hartford Baptist Bible Society is flourishing, and at a recent meeting raised \$273 for Bible distribution. A Society has also been formed, and is known as the "Colchester Borough Bible Society," which has raised \$41.25 for your treasury. Of these, only can we speak with any degree of definiteness. Though all the auxiliaries in the State were requested in a circular to report themselves to the Board previous to the 20th of May, the request has been very generally neglected. The Board find it very difficult to give any thing like a full view of the Bible operations in the State, except precisely the information the auxiliaries are able to impart be furnished. It is, therefore, hoped that measures will be taken to secure their communication with the Board every year, in season for them to make out the annual Report.

## RECEIPTS AND EXPENDITURES.

For the state of the Treasury—the amounts received and disbursed—you are referred to the Treasurer's Report.

## DEPOSITORY.

At a meeting of the Board in Hartford, March 13th, a communication from the American and Foreign Bible Society, was present-

HARTFORD, FRIDAY MORNING, AUGUST 16, 1839.

NO. 22.

ed, giving a statement of the editions of Bibles and Testaments which they have published, and recommending that the State Society establish Depositories for their circulation. It was, therefore, *Resolved*, That we will establish in Hartford, a Depository for the publications of the A. and F. Bible Society, and a Committee, composed of R. Turnbull, J. B. Gilbert, and A. Day, was appointed to carry the resolution into effect. The Committee, however, have not been able to accomplish the object of their appointment, and the whole subject will now be left for the decision of the Society.

## WANTS OF THE SOCIETY.

As we are auxiliary to the A. and F. Bible Society, our appropriate work is to raise funds to facilitate the operations of that Institution. In the last report of that Society they tell us that during the present year they will need \$10,000 to aid the Calcutta Missionaries in the diffusion of Bibles among a population of 60,000,000, and for Burma \$34,000 is needed for two large editions now in progress, besides the wants of the Karens, Siamese, Shyans, Asamense, Indians, and various other nations. "In all," they say, "not less than \$50,000 this coming year is needed for twenty-five different languages."

And is this demand extravagant? We think not. The silver and the gold are the Lord's, and if all his "stewards" in our denomination are faithful to their trust, we confidently believe that the demand will be more than met. In this holy work we trust the records of another year will show that the Connecticut churches have done their part.

In conclusion, let us be admonished by the remissness of the past—let us be encouraged by the blessings that have accompanied our endeavors—let us be animated, and urged onward in our work, by the promises of the Lord—for we are assured that the sterile and desolate wastes of heathenism under the moral culture of the gospel and the word of God, shall become "fruitful fields"—our world shall be emancipated from the thralldom of sin and become a second Paradise. Angels and men shall rejoice together, and heaven will approve.

Respectfully submitted,

A. M. SMITH, Secretary.

## TREASURER'S REPORT.

THE CONNECTICUT BAPTIST BIBLE SOCIETY IN ACCOUNT  
WITH JOSEPH B. GILBERT, TREASURER.

### DR.

	DR.
1838.	
June 14. To paid Secretary's bill postpaid, - - - - -	\$ 62
Aug. 1. " Bill printing Minutes, - - - - -	8 00
Oct. 1. " Rev. A. Maclay, collection taken up in the 1st Bap. Church Hartford, after his sermon, - - - - -	43 39
April 18. To cash sent Dea. William Colgate, Treasurer of the A. & F. Bible Society, - - - - -	753 00
	\$905 01
June 10. To balance in Treasury credited to new account, - - - - -	143 50
	\$953 51

### CR.

	CR.
1838. By am't received and published last year,	
July 10. " Willington Church, hand H. Rider, Esq. 21. " Miss Ann Barnes, hand Rev. W. Palmer, Baptist Bible Soc., Stafford, hand Wm. I. Thresher, - - - - -	\$507 87
Sept. 5. " Church in Tolland, - - - - -	10 26
Oct. 1. " Collected at the First Church, Hartford, after sermon by Rev. A. Maclay, - - - - -	30 00
Nov. 20. " Wallingford Church, omitted in former Report, - - - - -	1 00
March 13. " Of Capt. S. Smith, hand Rev. W. Bentley, - - - - -	8 30
April 18. " Of a friend, hand Rev. Mr. Ballard, Young Gentlemen's and Ladies' Bible Soc. Deep River, \$46.35; thirty dollars of which is to constitute Rev. Hosea Howard, Missionary to Burmah, life member of the American and Foreign Bible Soc. Balance of interest accruing on funds in my hands, - - - - -	7 00
May 2. " Of Robert Francis, Esq., to constitute him a life director of this Society, and also a life director of the A. & F. Bible Soc., Lebanon Baptist Bible Society, hand Jesse Wright, Esq., From William Sherman, printing Bible in the Burman language, - - - - -	43 39
3. " From the Hartford Baptist Bible Society, From a friend towards constituting Rev. Wm. Bentley life director of Bible Soc. From Miss Martha and Lydia Deming, - - - - -	4 00
31. " Tariffville Church to constitute Rev. C. Willett life member of the A. & F. Bible Society, - - - - -	10 00
1839. June 12. Balance in Treasury, - - - - -	1 00
By amount from William Keneey, - - - - -	\$148 50
" 2d Church in Lyme, - - - - -	2 00
" 3d Church from Colchester Borough Bible Society to constitute Rev. A. M. Smith life member, Mansfield Bible Soc. hand Rev. B. Cook, for Burman Bible, - - - - -	6 75
" Williamite Bible Soc. hand do. for do. Miss Sally Bennett, of Mansfield, for do. Miss Hulda Basco, of Killingly, for do. 2d Church, Groton, hand Rev. N. E. Shailer, New London Church, hand Rev. C. C. Williams, - - - - -	\$ 41 25
" Tariffville Church, hand Rev. J. Goodwin, Bristol Church, hand Rev. S. Shailer, Dea. I. Leonard, Stafford, hand Rev. W. Munger, Dea. Smith, of Milford, hand Rev. J. H. Linsley, Hadman Church, hand Rev. F. Wightman, Rev. Frederic Wightman, 1st Church, Saybrook, Br. Waterman, hand Rev. David Avery, 2d Church, Waterford, hand Rev. A. Gates, Lebanon Bible Soc. hand Rev. N. Wildman, Preston Bible Soc. hand Rev. N. E. Shailer, 2d Church, Suffield, " do, paid Rev. A. Maclay last fall about \$600 for the same object, Warren Church, hand Rev. D. Baldwin, New Milford Church, hand do. Bridgeport Church, hand J. W. Eaton, Miss Abigail Green, hand Rev. A. Gates, Bible Soc., 1st Church, North Stonington, hand Rev. P. Brockelt, Do. 3d Church, Stonington, hand do. Do. forwarded to Parent Soc., \$5. Hartford Bible Soc., b'd E. Bolles, Treasurer, \$50 of the above added to a former sum to constitute Rev. Wm. Bentley life director of this Society; also \$200 to constitute Rev. Robert Turnbull and Rev. A. Bolles, life directors of this Society, Weston and vicinity Bible Soc., hand Rev. William Denison, Friend, hand do. Rev. Alva Gregory, Rec'd John Turney, of Stratfield Church, Erastus Denison, of the 3d Church, Groton, C. Weldon, of the 1st Church in do. James Lamb, of do. Miss Anderson, Hartford, Tolland Church, hand Rev. S. Barrows,	71 00
	2 00
	5 00
	50
	10 50
	10 00
	38 91
	10 00
	12 29
	12 50
	16 85
	25 00
	2 00
	1 50
	5 00
	50
	10 50
	10 00
	3 75
	\$943 72

## CONNECTICUT BRANCH OF THE BAPTIST GENERAL TRACT SOCIETY.

The Tenth Annual Meeting of this Society, was held in the Meeting House of the Baptist Church, in the city of New Haven, June 12th, 1839.

The President took his seat, and Brother Alfred Bennet prayed. The Annual Report was read by the Secretary, when it was voted, that it be accepted and published.

The following resolutions were presented, accompanied by remarks, and unanimously adopted.

*Resolved*, That we recommend to all the Churches to form a Tract Depository within each of their bounds.

*Resolved*, That we affectionately urge all our Pastors to make an effort to place a copy of the Baptist Manual in every family in their respective Churches and Congregations.

Appointed a committee to nominate officers for the ensuing year, consisting of Brethren Turnbull, Cookson and Willet.

The following Brethren were chosen as County Agents, viz.—

Hartford County, C. Willet; New Haven County, D. T. Shailer; New London County, E. Denison; Fairfield County, W. Denison; Windham County, T. Wakefield; Litchfield County, D. Baldwin; Middlesex County, H. Wooster; Tolland County, W. Munger.

The committee to nominate officers, reported the following; when it was voted, that the nomination be adopted.

William Denison, President.

Joseph W. Eaton, Vice Presidents.

Edward C. Ambler, J. G. Collom, Joseph W. Dimock, Joseph B. Gilbert, Auditor.

Alva Gregory, J. M. Stickney, Peter Barnum, Nathan Seely, Jr., John Noye, Trustees.

Appointed Brother G. O. Sumner to inquire into the state of the account of the late Treasurer and Agent.

*Voted*, To refer the management of the Depository to the Executive Committee.

*Voted*, To refer the bill for printing the proceedings at the last Annual Meeting, to the Executive Committee.

*Voted*, To adjourn. Brother Nathan Wildman prayed.

J. G. COLLOM, Secretary.

## ANNUAL REPORT.

The revised Constitution adopted by the Society, at its last Annual Meeting, requires of the Executive Committee a report of their doings, which they now respectfully present. But little has been accomplished through the agency of this organization; though it is known that a number of individuals in different parts of the State, have contributed directly to the Treasury of the Parent Society, and distributed many of its publications. Some of the causes which have tended to lessen the efficiency of this Branch Society, will here be noticed. For several years after its formation it was thought of sufficient importance to call brethren together annually, from different parts of the State, on purpose to attend to its interests. To economize time

## THE CHRISTIAN SECRETARY.

Mr. Blunt in his admirable "Sketch of the Reformation," which every body should read, "and put their lives in peril rather than forego the book they desired; they would sit up all night, their doors being shut for fear of surprise, reading, or hearing others read, the word of God; they would bury themselves in the woods, and there converse with it in solitude; they would lead their herds in the field, and still steal an hour for drinking in the good tidings of great joy."

Such being the avidity with which the Scriptures were cherished, let the reader imagine the consternation which overwhelmed the pious of this country, when the capricious Henry reversed his former decrees in favor of biblical learning, and threatened his people with imprisonment, confiscation, and fire, if any below the privileged classes should presume to search the Scriptures. This terrible stretch of royal prerogative was confirmed by act of parliament in 1543;—and it seemed like a seal of human folly and infatuation forced upon a tyrant king and a subservient senate, to refute future calumnies against Protestantism, and to be handed down to posterity as proof, that the Reformation was carried on, not by the ferocious mechanism of state politics, but by the fervent zeal and undaunted devotion of holy men, in spite of kings and parliaments. Our Protestant forefathers would have been crushed, and their names and their labors forgotten, if the will of their temporal and spiritual rulers could have been accomplished. This proclamation of 1543 set forth that "no books were to be printed about religion without the king's consent; none might rend the Scriptures in any open assembly, or expound it, but he who was licensed by the king or his ordinary. Every nobleman or gentleman might cause the Bible to be read to him in or about his house. Every merchant, who was a house-keeper, might also read it, but no woman, nor artificers, apprentices, journeymen, serving-men under the degree of yeomen, and no hussard, nor laborer, might read it."

Such were the struggles of Protestantism!—Nearly two hundred years after Wycliffe's translation first appeared, even after the authorized version was published and circulated, the king, who is falsely described by our opponents as the nursing-father of our faith, strove, by every means with which absolute power invested him, to stifle the infant religion, which he is said to have engendered.

There is a curious document still in existence, which shows what was felt by the humble and lowly Christians of that day, who were thought too degraded in intellect to be permitted to read in the Bible. It is in the form of a note, made by a shepherd in the spare leaf of a book, which he bought after the passing of the act above referred to:—"At Oxford in the year 1546 brought down to Seynbury, by John Darley, price 1d. When I kept Mr. Letymer's I bought this book, when the Testament was abrogated, that shepherds might not read it. I pray God amend that blindness. Writ by Robert Williams, keeping shop upon Seynbury Hill, 1546."—*Our Protestant Forefathers*, by W. S. Giley, D. D.

From the Baptist Missionary Magazine.  
GREECE.

JOURNAL OF MR. LOVE.  
Joannina—Statistical notices—Its eligibility as a missionary station.

As we entered Joannina we were met with a crowd of beggars—men, women and children. Some were sick, others were blind, deaf, or crippled, and all almost naked, and apparently in the last extremes of poverty. Their petition was (give me one para.) The entire clothing of some was little more than one piece of a garment, covering perhaps half of the body; and yet the day was tediously cold. What a commentary this upon a government whose soil in richness is the paradise of the world! Nay, what does it tell for a town for whose poor, I am told, a foreign tribute of nearly twenty-thousand dollars is given annually. A territory of most fertile land, on two sides of the town, is left almost entirely without cultivation, and thousands within are nigh to famishing.

Joannina is situated on the west side of a small clear lake, bearing the same name. It is in a mountainous region. The tops of the hills, in every direction, were, on the 20th of March still covered with snow. The town is said to be twelve hundred feet above the level of the sea. It has much rain, and the climate, like that of mountainous countries in general in this latitude, has considerable variation of heat and cold.—The little lake of Joannina not unfrequently shuts over in the winter, and snow lies upon the plain around, sometimes for a week together. But the climate is most salubrious. This is the testimony of all in these parts. The town was visited twenty-two years ago with the plague. But, from the present health regulations of Turkey, it is not likely to be so visited again.

In Joannina, as elsewhere in Turkey, we can come to nothing like exactitude in statistical observations. The population of the town is variously estimated at from twenty to thirty thousand souls. Of these, some fifteen or eighteen thousand are Greeks, six or eight thousand are Turks, and of Albanians, Jews, and Gipsies, about two thousand.

The language of Joannina is Greek. All public documents are written in this language, and the resident Turks, in many instances, can speak no other.

Of mosques, there are some twenty or twenty-five; Greek churches three; one archbishop, three bishops, and of the lower orders of clergy some fifty or more. I heard many whispers respecting the moral character of the archbishop. I fear that what was said of his dishonesty, vice, and sensuality, was but too well founded. It must be remembered, that, in appointing prelate in the Greek church, the moral character of the man is frequently not taken into consideration. A question of greater importance is, who can pay the most money for the office.

In Joannina are three Lancastrian schools, and one gymnasium. They contain, in all, some six hundred scholars. Fifty or sixty five of them, it is said, are girls. I had not the means of satisfying myself, however, of the correctness of this last statement. These schools are supported, chiefly, by the munificence of that noted Greek family at Moscow, "The brothers Zomimades." Not more than one of the brothers

now survives. They were originally, if I mistake not, from Joannina. The fund of the schools is rendered permanent; the interest only is appropriated. It amounts, I am told, to about twenty thousand dollars annually. It is much to be regretted that this, as well as the "Poor Fund," from the same source, passes through the hands of the Politis of Joannina, at the head of which is the archbishop. There are schools in Greece, whose yearly expense is not more than five thousand dollars; and I should think that they are in a more flourishing condition, in every respect, than the schools at Joannina. It is, however, a subject of devout gratitude to God, that in the midst of the mental darkness of Turkey, as well as the moral, some light is permitted to shine.

A vacation while I was at Joannina, prevented me from making those observations of which I was desirous, in respect to the internal state of the schools. I learned however, from a student, that among the studies at the gymnasium, are Latin and Greek classics, and the French and Italian languages. As I passed through the buildings, I observed the black-boards of a recitation room covered with problems of algebra and geometry, and the young man with whom I was conversing, seemed to have some idea of the principles of trigonometry. They had something of a library in the institution, in which I saw the works of Coray.

The houses of Joannina are ordinarily of stone, without mortar. There are some exceptions. The town has much the appearance still of a heap of ruins. It swarms in every part with inhabitants, the most of whom, I should think, must be very poor. The bazaar, however, was better furnished, and presented more activity than I was expecting to see.

The imports of Joannina are coffee, sugar, cloths, raw silk, iron and grain. A large part of the grain is from the plains of Arta. Its commercial transactions are chiefly with Corfu. Its exports are Greek caps, lamb skins, hare skins, sheep's wool, and some dye-stuffs. The artizans are, chiefly, shoe-makers, cap-makers, tailors, braziers, and blacksmiths.

A missionary at Joannina would meet with some embarrassments; but I do not regard them in the light of insuperable barriers to usefulness. Reasoning *a priori*, I should say the chief obstacle would be the power of the prelates, with so much money at their control. Joannina is the capital and emporium of Albania, and would afford great facilities for circulating the word of God and religious tracts throughout a wide territory. The population at the south, and in the central parts, is almost entirely Greek. A great proportion of the present generation can read, and the people, up to the present time, are almost entirely destitute of the scriptures. Albania is as large as Liberated Greece, and contains not far from the same number of inhabitants.—The decree of the Patriarch, prohibiting the reading of the scriptures, has little effect, I apprehend, in Albania. The country is at a far remove from Constantinople, and its contiguity to the Ionian islands and Liberated Greece, is not without its effect. The people have much to say about freedom, and manifest more independence of thought than those of any other part of Turkey, where I am acquainted. I should think that their independence of the Porte under Ali Pacha, has contributed perhaps to this peculiarity. At Patras we have more or less calls every week from Albania for the scriptures, and frequently they are not unattended with interesting circumstances.

Not long before my arrival at Joannina, a man was executed there on the charge of having apostatized from the religion of Mohammed, and uniting with the Greeks. My information was gained chiefly from the Greeks, and as there was considerable variation of report, I do not feel certain that I have the facts just as they occurred.

The man, it appears, was of Greek origin, and had been, from his childhood, in the family of a Turk as a slave. At some period of his life, either voluntarily or involuntarily, he had been submitted to the initiatory rites of Mohammedanism. At the death of his master he was set at liberty. He afterwards married, and had three or four children. Not long since, he became involved in a quarrel with a number of Turks of his own village, in what respect particularly, I am not informed. About this time he took it into his head to take his children to Joannina, and have them baptized into the Greek Church. This was his first avowal of Christianity. At this his enemies took an occasion to accuse him, and he was accordingly brought before the Pacha. His conduct at court seems not to have been altogether so respectful as is proper in Turkey, in the presence of the highest local authority of the land. If what the Greeks themselves report of him be true, it could not have been otherwise regarded than as very high contempt.

From all that I have been able to gather on the subject, I should think that, by priests and others, the poor ignorant and deluded man was wrought up to the very highest pitch of enthusiasm, and that he was vehement in his pantings to wear a martyr's crown. He was required to recant, and for this purpose severely bastinadoed. It is said that the Greeks came, some with their handkerchiefs, and others with garments, for a few drops of the blood from his wounds, so efficacious was it regarded in purifying them from sin. The effect of this upon a poor, ignorant, deluded creature, may be easily conceived. He still refusing to recant, was at length taken, by order of the Pacha, and executed. Would that we were left to hope that he suffered truly for Christ.

The fanaticism of many of the Greeks, in respect to dying for their religion, may at first appear a little wonderful. It is, however, easy to be accounted for. It is every where believed, with most unwavering confidence, that he who dies thus, must of necessity go to heaven. So we have frequently heard it expressed. And hence many, it is said, even prefer dying thus, than by a natural death. Oh, how firmly is it imprinted in the mind of a depraved creature to gain merit and to go to heaven independently of Jesus!

This martyr will probably become a saint in the Greek church, as soon as sufficient time elapses for his canonization. We learn that the Pa-

triarch, with special reference to this thing, has already been apprised of the numerous miracles which are daily being wrought over his grave. Nay, so sainted is he, that Turks themselves, it is said, resort to his grave, to be healed of their infirmities. Such are not merely the stories of the ignorant populace, but of priests and prelates. It is already permitted to worship before his picture.

This case, I apprehend, will afford us truly but little light respecting religious toleration in Turkey. The political attitude of the Greek church to the "False Prophet," must not be forgotten—neither the crime, in Turkey, of setting high authority at defiance. Were a truly pious man to be brought before rulers for his religion, it is very easy to conceive how different would be his carriage from one perfectly intoxicated with fanaticism. And results as different might be expected.

I am greatly indebted to the kindness and hospitality of Dr. Clerice, French and Greek Consul at Joannina, at whose house I tarried during my stay in the city. Dr. Clerice, from his long residence and extensive acquaintance in Albania, was able to give me much information.

From the Baptist Advocate.  
To the Baptist State Conventions, Associations, and Churches in the United States.

At the meeting of the Hudson River BAPTIST ASSOCIATION, on the 19th of June, 1839, the undersigned were appointed to invite the attention of their brethren in the United States, to the importance of organizing a society adapted to the present wants, and greater usefulness of Baptist Sunday Schools.

In discharging that duty, the Committee respectfully solicit, that the delegates to the several societies appointed to meet in New-York during the last week in April, 1840, may be instructed by their constituents as to the expediency of forming an AMERICAN BAPTIST SUNDAY SCHOOL UNION, contemplating also the reprint of STANDARD BAPTIST WORKS, and such other books as may proceed from the pen of our brethren.

Hitherto American Baptists, in this, and in some other departments of Christian enterprise, have failed to do all that might have been done, for want of a systematized and concentric action. We have toiled indeed, but it has been labor performed either in our isolated capacity as Churches, or in connexion with societies over whose measures we have little or no control.—We have only been passive instruments in the hands of others, whereas by acting together as a denomination we might have elicited, not only a greater degree of zeal in favor of benevolent effort, but we might have concentrated the moral and intellectual energies of three millions of this nation in numerous institutions, which under divine auspices have originated within our bounds. We wish not to detract from the praise due to other benevolent societies—we only ask, that the millions of our brethren and friends in the United States should prayerfully consider the expediency of marshalling our own ranks, under our own appropriate banner, as an AMERICAN BAPTIST SUNDAY SCHOOL UNION, AND PUBLISHING SOCIETY. As to the expediency of such a measure your committee are unanimous. The New-England Sabbath School Union have already made a successful experiment. Their sales during the last year amounted to 50,000 volumes, valued at \$7,417. All the expenses of the establishment are paid by the sale of books—the New-England Sabbath School Union is an efficient, prosperous and self-supporting institution; and it is believed that a General Society acting upon the same principle would prove a blessing to the denomination. The Episcopalians, Unitarians, Dutch Reformed, Methodists, and Presbyterians, have each their separate Sunday School Unions; and in the last annual report of the Massachusetts Sabbath School Society, they say: "The subject of infant baptism is one which the Board regard with very deep interest. And to give this subject the place among the privileges and obligations of pious parents, and of the Churches, which its importance demands, is one object of the distinct and independent operations of this society as a publishing institution." If such a society, for such a purpose, is important to other denominations, surely no Baptist will doubt the expediency of a similar organization, to promote the doctrines and practice of CHRIST and his apostles.—Through the medium of a separate union, we may, like other denominations, not only diffuse those sentiments which we believe the Sacred Scriptures teach, but bring into vigorous action more talent and effort in the Sunday School cause. If, by a partial application of their moral power much has already been accomplished by baptists in the missionary enterprise, and even in the work of Bible distribution, without a distinct society for the promotion of that object—what may we not hope to achieve, when with united energy we come up to the help of the Lord against the mighty? Besides, by a distinct organization, the large contributions now made by Baptists, to originate and sustain Sunday Schools among the destitute, the benefit of which to the denomination, is scarcely perceptible, may be employed for the instruction of our own children, and the hundreds of thousands who may be brought under religious instruction in Baptist Sunday Schools.

There are about four millions five hundred thousand children in the United States between the ages of four and sixteen. Of this vast youthful population, more than one million may be said to be under the influence of our denomination.—Is it not due to them and to the cause of truth, to multiply our facilities to promote their spiritual benefit? Upon this point the Committee think that there can be but one opinion; and they look forward to the coming anniversary with the cheering hope, that union in principle and action will again characterize the general convention of Baptists. The Committee believe, that by a distinct and united effort in the Sunday School cause, our denomination may wield an instrument of mighty power, and that to them is committed in no inconsiderable degree, the sacred trust, of providing for the youth of this vast continent, a literature that will instrumentally have an influence in moulding their minds, and affecting their destiny for eternity.

CHARLES G. SOMMERS,  
BARTHOLOMEW T. WELCH,  
BENJAMIN M. HILL.  
New York, July 10, 1839

BAPTIST CHURCH, ST. LOUIS, MO.—We regret to state that such has been the decline of health on the part of Br. Braybrook, pastor of this church, that he has been compelled to resign the pastoral office, and spend the summer in the Atlantic States. From incessant labors, his nervous system has become impaired, and he needs a few months rest. Since his arrival in St. Louis, in May, 1837, his labors have been arduous and successful, and the church has nearly trebled its numbers. They own a valuable meeting house, on which they owe about \$4,000; but with such aid as may be afforded them from their friends, and the denomination abroad, they may be easily relieved from this burden, and be abundantly able, as they are heartily willing, to sustain a pastor.

We are not aware of any church or city in the United States of more importance, and where an able, pious and efficient pastor is so much needed. St. Louis contains upwards of 20,000 population, is decidedly healthy, and growing with unexampled rapidity. Who will enter this field? The church needs a man of devoted piety, popular talents, commanding influence, and of some experience.—*Banner and Pioneer*.

From the Cross and Journal.

LAPORTE, La., July 22, 1839.

Brother Cole:—Two or three months ago I informed you of a protracted meeting, then in progress at Edwardsburgh, Michigan. Immediately after that communication was written, the spirit of the Lord came down upon the people, and upwards of twenty were converted; most of whom united with the Baptist church. Since then, I have baptized several in Elkhart county, Indiana.

Our Association came on the first week in June. It was a pleasant season—a heavenly place in Christ Jesus. This body, for the first time, seemed to move in the spirit and in the strength of the Lord. Among other matters, we formed a Domestic Missionary Society, and we intend to work over against our own house. From the Association, bro. Ford and myself came to this place, and commenced a meeting of days. From the first, it was manifest that the Lord was in the place. The heavenly influence came down like the rushing of a mighty wind. With but one exception, the different churches were of one accord, and in one place. The ranks of infidels and Universalists, were broken by the thundering from Sinai, and they nearly all fled to Calvary for refuge, and laid hold of the hope set before them in the Gospel. Just before them, a score of backsliders fled from their lurking places, to the strong tower into which the righteous run and are safe. Parents and children, husbands and wives, brothers and sisters, all came pleading for mercy at the foot of the cross. It seemed as though the Lord took the work out of the hands of his servants, and permitted them to stand still and see the salvation of God, the victories of our King. All classes of society have shared in this glorious work. Between a hundred and fifty and two hundred, have been hopefully converted to God; and the work is still going on. Yesterday I baptized eight at Michigan City; forty have been baptized here, among them is a Methodist minister. More are waiting; between thirty and forty have been baptized at Kingsbury, and some at Rolling Prairie; all of the fruits of this revival; and besides these, many have united with other societies, and others are waiting for baptism.—May the Lord carry on his work, till all northern Indiana, and the world, shall be converted to the blessed Saviour.

Your fellow laborer in the Gospel,  
CHARLES HARDING.

\* Bro. Gage, pastor of the Baptist church in Washington, N. H., writes to the Editor, Aug. 1st. "The Lord has in great mercy revived his work in this place—fifteen or twenty have indulged hopes and others are enquiring. I had the pleasure of baptizing nine last Lord's day, and expect to baptize others next.—N. H. Bap. Register.

## COMMUNICATIONS.

For the Christian Secretary.

### CONFORMITY TO THE WORLD.—NO. 5.

Christians are in danger of conforming to the world in their religious sentiments. I am aware the reader will probably consider this a singular proposition, and be ready to inquire with one of old, "How can these things be?" How can Christians be conformed to the world in their religious sentiments, so long as the world do not pretend to have any? That they are in danger of such conformity may appear from what follows.

1st. Christians are in danger of being thus conformed, when they are inclined to omit any known duties out of regard to the opinions or prejudices of the world. In religious duties there is more danger of being too lax than too strict. There is more proneness at the present day to infidelity, than to superstition. Some Christians seem afraid to be punctual in the discharge of duty, lest the world should call them bigots, or hypocrites—forgetting probably, that the professed disciple of Christ who neglects any known duty, is a hypocrite indeed. Many who enter.

tain a hope that they have passed from death unto life, make no public profession of their faith, because the world will scoff, and the ungodly will ridicule. They do not inquire in the spirit of obedience,—what does Christ command? How shall we please the Lord? But what will our worldly minded friends say? Professors of religion too, though they have taken up one cross, try to go around others. They may neglect to offer the sacrifice upon the family altar, because they are afraid that some irreligious members of the family will make derision of it, or some worldly friends will be displeased. They may suppress the subject of religion in conversation, because it is not agreeable to their impudent associates. They may neglect the Conference meeting and the Concert of Prayer, lest they should appear in the eyes of the world, to be too religious; or if they go, they go as spectators, and never open their mouths for Christ; and never "pray" unless it is "to be excused." Is not this conforming to the world?

2d. Christians conform to the world in their religious sentiments, when they compromise with them to secure their aid in sustaining the institutions of religion. Experience and observation

fully demonstrate this position. Many churches are sickly and dying, where conformity to the world in this respect, is one of the principal causes. Unbelievers never were, and never will be, very cheerfully give their money to propagate those doctrines which they do not love to hear. Consequently Christians are sometimes tempted to lower down their standard of piety a little, to—and a little more accommodating than the gospel warrants, in order to secure their co-operation. For instance. If a minister is to be obtained, instead of the church going forward and selecting one adapted to their spiritual wants, the Society must first be consulted, and to ease the church as much as possible from the burden of his support, and to secure a liberal contribution from the men of the world, the character and qualifications of their spiritual guide, are left principally to the decision of the irreverent. And it is often very difficult to find an individual who suits them, and whence some churches remain almost or altogether destitute. And if an individual is found against whom there is no serious objection, he is notified perhaps that upon this, or that or the other "exciting" subject, he must be silent, or at least very superficial, that he must be *prudent*, and not say any hard things lest Judge A., or Esq. B., or Col. C., should be offended. And if they should withdraw their support, we should be ruined.—Under these circumstances the minister is in danger of prophesying "smooth things," and betraying his awful trust. O I envy not that man who dares not declare the whole counsel of God. I pity that church whose energies are thus crippled by the world. Do such Churches wonder they are not built up? I wonder they are not destroyed. Do they wonder why the light of God's countenance is withdrawn? I wonder that a deep moral darkness does not settle upon their souls.

Finally it seems to me that some professing Christians are satisfied with just as much religion as they can have consistent with the good opinion of the world. They seem more afraid of displeasing a few guilty sinners than of wounding the Saviour—more anxious to gain the applause of men, than to secure the "well done" of Christ. How unlike this, the conduct of the Jewish captives. The servants of the Assyrian monarch must have thought Daniel and his companions very fastidious when they refused to partake of the King's meat. And when Daniel dared to pray three times a day in defiance of the royal decree! How presumptuous! And how wilfully superstitious must they have regarded him, when in view of all the honors the King had bestowed upon him, and the terrors of the sevenfold heated furnace, he would not bow down even once before the Image. The reason of his conduct is obvious. He was a decided Christian. Would to God there were more Daniels in the Church at the present day. Were this the case, we should not see Zion clothed in sackcloth, and few coming to her solemn feasts. Desorted temples would no longer stand as mementos of some moral pestilence, but their gates would soon be thronged with joyful worship, and their walls resound with prayer and praise.

## THE CHRISTIAN SECRETARY.

barrassing and hazardous debt. The male members of the Church are few in number, and limited in their pecuniary circumstances; yet they have contributed liberally, and they will still do what they can, besides supporting a stated ministry among them. Their object is, to benefit community, and advance the Saviour's cause.—For this they would live and labor; and in view of the wants of the community around, and of the promising fields spread out before them, which embrace not only the borough of Norwalk, but some miles of adjacent territory in every direction, they would earnestly ask the co-operation of those who feel for the spiritual welfare of perishing men.

The first baptism which occurred with them, was that of a young man who is now studying for the gospel ministry. The banks of the river, on that occasion, were thronged with spectators, many of whom had never seen a person immersed in the name of the Trinity.

The Baptist interest is evidently rising in Norwalk; and what the Church ask, is, the co-operation of those who have it in their power to help. Remember, brethren, the wants of perishing souls, and the positive admonitions of the word of God, "Let us not be weary in well doing"—"The liberal soul shall be made fat; and he that watereth shall be watered also himself"—(Gal. vi. 9. Prov. xi. 25)—and then let your prayers and your arms come up together before God in behalf of Norwalk. We ask you to aid, instrumentally, in the advancement of the Redeemer's kingdom; and we hope you will not deny our request.

Any donation which may be forwarded, by mail or otherwise, to Br. JOHN ARNOLD, Secretary of the Norwalk Baptist Society, will be gratefully acknowledged.

C. W. WATROUS,  
ANDREW TURNER, } Comm.  
JEROME B. LOBDELL, }  
Norwalk (Con.) July 31, 1839.

I concur in the above.  
**WILLIAM H. CARD,**  
Late Pastor of the Norwalk Baptist Church.

I cheerfully recommend the above named object, as worthy the attention of the friends of Zion.  
**GEO. BENEDICT,**  
Pastor of the Stanton st. Baptist Ch., N. Y.

### CHRISTIAN SECRETARY.

HARTFORD, AUGUST 16, 1839.

#### A PLAIN STATEMENT.

Several of our friends have inquired of us respecting the actual condition of the Christian Secretary, in relation to its support—what salary it will really afford an editor, &c. For their information, as well as that of the Baptists of Connecticut generally, (or at least those who feel an interest in the matter,) we make the following statement as the result of a careful examination of our accounts.

The entire amount of our actual receipts for the first volume, ending in March last, has been ~~sixty~~ <sup>one hundred</sup> dollars—it does not vary twenty dollars either way from that sum. We pay for the work (type-setting and press-work,) \$20 per week—for a few weeks past it has averaged more than that, but calling it \$20, it amounts to 1,040 per annum. The cost of the paper on which the Secretary is printed, for our present number of subscribers, at the very lowest cash price, is \$7 62<sup>1</sup> per week, which is \$396 50 for the year. These two items of expense, it will be seen, amount to \$1,436 50 per annum.

Then we have various contingent expenses, stationery, wrapping paper, postages, city carrier's bill, boy's time in folding and mailing papers, &c., amounting, at the very lowest calculation, to 150 dollars a year. Add this to the items above mentioned, and then deduct the whole (*if you can*) from \$1,500, our actual receipts, and those who are first rate arithmeticans may see how much we have left to *pay an editor*. After the editor is paid, the balance may be set down as our profit and remuneration for our time and trouble in superintending the publication. Fortunately we have other means of getting a living, or we never should be able to get along with such a *speculation* as this. Any person who is disposed to doubt the correctness of our statement, shall have the privilege of examining our books for himself.

We presume our friends will not be satisfied that we have no means of employing an editor. The only course left for us is, to depend upon the voluntary assistance of the friends of the paper, for the remainder of the year. We will do our best to conduct it until the close of the present volume, at the expiration of which, unless we have better encouragement than we have at present, we must relinquish the publication. It remains for the Baptists of Connecticut to say whether the paper shall live or die. That they can sustain it, there is no question—whether they will or not, the result will determine.

We stated our *receipts* for the first year at fifteen hundred dollars, but there remains yet due upon the accounts for that year, from one hundred and fifty to two hundred dollars. In view of the circumstances, what shall we say to those who are in arrears? We appeal to their consciences to say whether it is fair, whether it is just, whether it is honest, to withhold the amount due another day. Will every one who has this stop, and ask himself whether he *owes* for his paper?

The Baptist church in Poughkeepsie, N. Y., are erecting a new meeting house—to cost about \$15,000. It is said that Dr. Babcock, of Philadelphia, is expected to become their pastor.

We beg leave to direct attention to the communication of a Committee of the Hudson River Association, in another column, relative to the expediency of an American Baptist Sunday School Union. The subject is an important one, and worthy at least of much consideration.

The Quarterly Paper of the "American and Foreign Bible Society" for July, is just received. The receipts of the Society for the last quarter, amounted to \$11,191 27. Appropriations have been made as follows: To aid in printing and distributing the Scriptures translated by the missionaries of the Baptist General Convention, \$5000; to the London Baptist Missionary Society, for printing a faithful version of the New Testament in Oriissa, \$1000; for printing and circulating the Scriptures by the British Baptist missionaries in Calcutta, \$4000.

**STONINGTON UNION ASSOCIATION.**—We have received the Minutes of the twenty-third anniversary of the Stonington Union Association, held with the Baptist church in Stonington Borough, June 19th and 20th, 1839. This body contains 14 churches, 13 ordained ministers, and 3 licentiates. Added by baptism within the past year, 232; by letter, 46; restored, 7; dismissed, dropped and excluded, 184; present number of members, 2,239. The state of the churches generally seems to be prosperous; although some of them complain of coldness and dullness, yet several others represent the year past to have been to them "a year of the right hand of the Most High." Their contributions to benevolent objects have amounted to nearly 600 dollars.

**DEDICATION.**—The new Baptist meeting-house in Canton, Conn., will be dedicated to the service of God, with appropriate public exercises, on Thursday, the 22d inst. Services to commence at 1 o'clock, P. M.

#### OBITUARY.

Died, at Oysterponds, on Monday the 21st Jan. Ceziah G. Preston, relict of James H. Preston, deceased, and daughter of Augustus Griffin, Esq. of that place. Since the decease of her husband, which took place in the spring of 1833, Mrs. P. has been gradually, but constantly sinking beneath her affliction for his loss; and we should feel not to mourn that death has at last relieved her of a life of protracted pain and sorrow, which neither the tenderness of parents, the benevolence of friendship, or the temptation and fascination of the world, could beguile. From the first she declared her bereavement irreparable; yet knowing her to possess from youth an unusual energy of soul it was thought that time would dull the heavy anguish of the mind; and that her family would again share her protection and her numerous friends her society; but contrary to every expectation, her grief was not soothed by the lapse of months or years, but as time passed, only waxed warmer and became more deeply rooted. Upon that loss and his virtues she would ever dwell, and upon such a theme was her conversation as long as her strength permitted, and life lasted—a frame naturally delicate, deeply participated in the sufferings of her mind, and for a period of nearly six years, she may be said to have "died a living death." Left as she was in circumstances easy and comfortably independent, with a young, but truly interesting and promising offspring, and in the full possession of the consolations of that religion which will support us through and survive the grave, for ourselves, we must admit, it is difficult to account satisfactorily for her utter desolation and continued refusal "to be comforted," by any other argument, than that with him, she too died, and in his grave her heart was also buried. The cup of sadness, drained to its dregs, has now passed from her lips, and she has again been permitted to embrace and be embraced by her long loved and faithfully mourned partner—her partner of early youth—and not in this state of fleeting existence, but, separate from all the grossness and impurity of matter, in a world of order which shall endure forever. Dear spirit, if worthy, we could give thee joy! thy unweared hope is now realized—the unchanged love has now, indeed, fruition.

MR. EDITOR:—

The above Obituary met my eye some time since in the Congregationalist of this city, into which it seems to have been copied by request. As an interesting and affecting example of the imperishable nature of "woman's love," it is well calculated to excite the attention and touch the heart of any individual; but beyond this, to the mind of your correspondent, it brought up a reminiscence of former beloved and valued friends in the persons of the two deceased individuals spoken of.

Mr. James H. Preston was a native of Windham county in this State. He removed to Oysterponds, Long Island, about the year 1826. He was a man I think of more ordinary piety, and his residence at O., by all I can learn, proved a benefit and a blessing to that place. Previous to his removal to L. I. consumption had very evidently marked him for his prey, and his life I suppose was one of languishment and suffering to the time of his death. Still my late dear friend was not inactive, but set himself resolutely to strive to improve the spiritual and temporal condition of the people among whom he was located.

Spiritual religion was at this time very low through all that region, and the institutions of religion were very much neglected. I scarcely need add the standard and state of morals was also low. Mr. P. I have reason to believe, was mainly instrumental in procuring the settlement of a pious and devoted minister in the place of his residence, of establishing a system of Tract distribution, a Sabbath school, and was accustomed to converse freely and affectionately with his neighbors in regard to the interests of their souls.

As the fruit of these labors, my friend was permitted to witness one or more Revivals of considerable extent, and to see several of his neighbors who when settled at O., were far from God, brought into the fold of Christ. In fine a change for the better in the religious and moral state of O., considerable in degree, and in a good measure permanent in duration, I have reason to suppose took place; and that primarily through the instrumentality of this one, feeble, suffering, consumptive, man. But my dear friend is gone, his work is done, and I trust in God well done.

The companion of his youth too, the vivacious girl, who no doubt at the period of their nuptials was "counting on long years of pleasure here," after "draining the cup of sadness to its dregs," is also gone. But gone where? aye, here comes in the blessedness of the Christian's hope—gone to the home of their Saviour and their God; where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

With such prospects, well might your unworthy correspondent and every reader adopt the language of the poet, and say,

In hope of that immortal crown,  
Now the cross sustain;  
And willing wander up and down,  
And suffer toil and pain.

#### CONNECTICUT LITERARY INSTITUTION.

The Annual Examination and Exhibition of this Institution took place at Suffield, on Tuesday and Wednesday of this week. The Examination of the several classes in the different branches of study in which they had been engaged, was held during the day on Tuesday, in the presence of the Board of Trustees, and other gentlemen from abroad, and gentlemen and ladies of Suffield. The students gave satisfactory evidence of close and profitable application to their studies, and also of the ability with which the Principal, and other officers of instruction, had directed and aided their pupils.

At evening, the fourth anniversary of the Calliopean Society was held, and afforded much intellectual pleasure to numerous gentlemen and ladies in attendance. The Baptist church having torn down their old house of worship, and their new one being yet unfinished, the exercises of the evening and those of Wednesday, were conducted in the commodious house of the Congregational church, which was kindly opened for the occasion. Prayer was offered by the Rev. A. C. Washburn, and an Oration was delivered by the Rev. Henry Wooster, succeeded by a Poem delivered by Mr. Andrew S. Lovel. The choir of singers, accompanied by the Organ, added greatly to the pleasure of the audience by their performance.

Of the character of the Oration and Poem, but one sentiment was expressed, and that was entire approbation. It may not be too much to say of the gentlemen who delivered them, that they secured to themselves and the Society for whom they appeared, a high degree of credit.

On Wednesday morning at half past nine, a procession was formed at the Seminary, and, preceded by a band of music, moved to the meeting house, where the exercises took place in the following order.

#### MUSIC.

Prayer by the Rev. J. Cookson.  
Salutatory Addresses, by Francis E. Butler, Suffield.  
War, by Edward J. Cornish, East Granby.  
Youthful Reminiscences, by Daniel B. Shipman, Deep River.

#### MUSIC.

Chivalry of the United States, by Stephen C. Griggs, Woodstock.  
Influence of the Press, by Erasmus N. Jenks, Springfield.

#### MUSIC.

Lotteries, by Sanford B. Kellogg, New Hartford.  
Superiority of Mathematical Study, by Levi W. Meach, Stonington.

#### MUSIC.

Influence of Christianity, by William W. Whitman, Westfield.  
Imagination, by Joseph H. Mather, Jr. Deep River.

#### MUSIC.

Conquest of Mexico, by Alfred A. Burnham, Windham.  
Colloquy—Morus Multicaulis,—Noyes W. Miner, Packerville; George W. Pendleton, Stonington; John H. Stanwood, Hartford; Daniel B. Shipman, Sanford B. Kellogg, Stephen C. Griggs.

#### MUSIC.

Poem—Passage of the Red Sea, by S. Dryden Phelps, Suffield.  
Highland Scenery of Scotland, by Josiah McWhiney, Suffield.

#### MUSIC.

Benediction.

Literary gentlemen present, bore united testimony to the general excellence of the several Compositions, and the manner of their delivery. Much manliness of thought was indicated by many of the Compositions; and brilliancy of imagination by others. It was remarked that more strangers from other places were in attendance than on any former occasion. The house was filled to overflowing, and exhibited in the assembly an array of beauty seldom surpassed on similar occasions in our cities. In short, it was a season of high gratification and encouragement to the founders, benefactors, and friends of the Institution.

The Catalogue for 1839, shows that the Classical department has in it fifty, and the English department one hundred names.

The next Term commences on the 11th of September ensuing.

**NEWTON THEOLOGICAL INSTITUTION.**—We are informed that the Trustees of the Newton Theological Institution have transferred the Rev. H. J. Ripley from the department of Biblical Literature and Interpretation, to the department of Sacred Rhetoric and Pastoral Duties, made vacant by the death of the Rev. J. D. Knowles, and have appointed the Rev. H. B. Hackett, now a Professor in Brown University, to the chair made vacant by the transfer of Prof. Ripley.

This change in his duties was made with the concurrence of Prof. Ripley; and the Board passed unanimously, a resolution expressive of their entire satisfaction with the manner in which he has discharged the duties of the office which he is about to leave.

The several chairs are now filled, and by gentlemen in whom the public have high confidence.

Rev. BARNAS SEARS, Prof. of Christian Theology.  
Rev. IRAH CHASE, Prof. of Ecclesiastical History.

Rev. HORATIO B. HACKETT, Prof. of Biblical Literature and Interpretation.

Rev. HENRY J. RIPLEY, Prof. of Sacred Rhetoric and Pastoral Duties.

The anniversary of the Institution occurs on Wednesday, the 21st inst. In addition to the regular exercises connected with the graduation of the Senior Class, it is understood that orations are expected before the different societies, by the Rev. Dr. Wayland, Rev. William R. Williams, and Rev. Rollin H. Neale. A poem before one of them is expected from the Rev. Stephen P. Hill, of Baltimore.—Christian Watchman.

**FIRE FROM THE RAYS OF THE SUN.**—On Sunday afternoon last, about 5 o'clock, the house No. 5 Village street, occupied by Mrs. Broome, as a boarding house, was discovered to be on fire in the upper story; several articles of clothing hanging upon a partition wall, being consumed, a chair almost destroyed, and the flames having caught the partition, blazing up to the roof. Being thus timely discovered, however, it was extinguished without further damage.—The origin of the fire was somewhat singular. The partition where it caught, is built out from the centre of a faucet at the west end of the room, thus dividing the window between two apartments; one of the panes of the fanlight, it seems, forms a convex lens, and the sun shining quite warm and directly upon the window, it had operated like a "sun-glass," and set the dresses on fire, from whence it had communicated to the wall. That was the manner in which it caught, any one might have convinced himself by holding the hand a few moments in the focus of the glass. Had it remained undiscovered a few minutes longer, it would have made work for the firemen.—Courier.

**FLOUR AND WHEAT IN OHIO.**—The Cincinnati Chronicle dated Aug. 3d, says—Flour commands \$4.43 per barrel in Cincinnati, \$3.75 in Dayton, \$4 a bushel in Mayfield. Wheat at these different points is quoted at 75 cts. per bushel.

**TEMPERANCE FIRE.**—Stone's distillery, at Kaskaskia, Illinois, worth 30,000, was burnt down on the 1st inst., together 1000 bushels of corn, and 20 barrels of whiskey. It is queried whether this is a loss or a gain.

**IMPORTANT FROM FLORIDA.**—The Charleston Mercury of the 6th instant, announces the commencement of hostilities by the Seminoles. Thirteen white men have been murdered in cold blood, under circumstances of aggravated wrong, as they were peaceably proceeding in the Indian territory, under protection of the Treaty made at Fort King. The massacre took place two hundred miles distant from any military post. The Colonel of the party, the St. Augustine Herald mentions, was a favorite with the Indians, and confiding in their faith, ventured thus among them. This is the official account of the affair, signed by G. H. Griffin, Assist. Adj. General.

**FORT BROOK.** (E. F.) July 29, 1839.

Sir.—It becomes my painful duty to inform you of the assassination of the greater part of Lt. Col. Harney's detachment by the Indians, on the morning of the 23d inst., on the Coleosahatchie river, where they had gone in accordance with the treaty at Fort King, to establish a trading house. The party consisted of about 18 men, armed with Cole's rifles; they were encamped on the river, but unprotected by defense of any kind, and it is said without sentinels.—The Indians in large force made the attack before the dawn of day, and before reveille, and it is supposed that 13 of the men were killed, among whom was Major Dallas, and Mr. Morgan, settlers. The remainder with Col. Harney escaped; several of them severely wounded. It was a complete surprise.

The Philadelphia Ledger tells a story of an old gentleman who was quietly seated in a bar room reading a newspaper, when a young exquisitely enterprising and thought to have some sport by quizzing the old codger. "How d'y'e do, old gentleman?" said he. "No answer. "Hot evening this!" Still no answer. "Unmannerly chap," exclaimed the dandy, squinting through his glass, "I'll quiz him." So saying, the exquisite drew a chair behind the old gentleman, and leaning his head over his shoulder began to read aloud from the newspaper. The old gentleman suffered him to proceed for some time, when at length he quietly pulled out his handkerchief, and passing his hand over his shoulder, caught the proboscis of the quizzier between his finger and thumb. "Oh! oh!" cried the dandy in a nasal tone. You'll tear off my mustachis! You'll make my nose red! "I beg pardon; indeed, sir, it was quite unintentional on my part," interposed the gentleman, after relaxing his hold. "But, indeed, sir, I thought your nose was mine, you sat so close to me, I couldn't for the life of me distinguish them." Here the matter ended, and our Chestnut street exquisite went off bearing a memorandum on his proboscis which will undoubtedly teach him to refrain from such improper and unmannerly conduct hereafter.

**THE HORNET.**—A correspondent of the Charleston Courier, writing from Washington under date of July 18, states that a new light has been suddenly thrown upon the loss of the Hornet, which was supposed to have founded in a gale at sea, several years ago, with the loss of about 400 men. It seems that an individual now offers to prove that the vessel outlined the gale, but was afterwards blown up—the magazine having been fired by "conspirators bribed by the head of a foreign government." The writer states that the subject is now before the Navy Board, and that the President has been written to upon it.—The individual who offers to make these developments, asks a pecuniary reward before he will disclose, and the members of the Navy Board, in consequence of some private communication he has made to them, are disposed to attach some importance to his statements.

P. S. We notice that this story is now strongly suspected to be a hoax.

**PENNSYLVANIA ON FIRE.**—Mr. Dougherty's burning Mine, on the Broad Mountain, in the Pennsylvania coal regions, is a species of artificial volcano, and so extensive and desolating as to excite alarm.

The neighbors are looking for the lava, as a sort of crater has already been formed in the ravine, and the fate of Herculaneum of old is apprehended.—What will become of those rich mountains of anthracite so precious and so abandoned by miners and stock and canal companies? Proposals are issued by Mr. Dougherty for extinguishing this terrible configuration now a mile in length

# THE CHRISTIAN SECRETARY.

## POETRY.

For the Christian Secretary.

### LINES ON VISITING A FRIEND IN NEW-ENGLAND.

I stand again upon my native hills,  
That lift their woody summits to the sky,  
Adown whose sides leap the wild streams and rills,  
Mingling their murmurs with the night-winds' sigh,  
While o'er their lofty summits form and fly  
The fleecy clouds, chariots of spirits blest,  
That oft in dreams as on our couch we lie,  
Whisper sweet words of glory and of rest,  
When our dull forms awake from their clay-mother's  
breast.

I love these noble hills, where once the deer,  
Chased by the swift-winged arrow, bounding flew—  
Where the shrill war-whoop echoed far and near,  
While the fond mother to her bosom drew  
Her smiling babe, that neither feared nor knew  
That there death's crimson wing was o'er them spread,  
All dripping with the life-blood of the true,  
Like rain that from the summer cloud is shed,  
To change and bear away the living to the dead.

I love these noble hills, where not a chain  
Clanks as in mockery of woman's cries,  
Wrings the warm life-blood from her swollen vein,  
And drowns with woful sounds her dying sighs,  
Whereneath the lash no writhing victim dies,  
Where freedom's Eagle lifts her joyous wing,  
And freedom's striped and starry banner flies  
Waving upon the winds that bear and bring  
Songs of glad hearts, and shouts that thro' the valleys  
ring.

Ye mountain winds! I love your mournful strain,  
That comes at midnight to my sleepless ear—  
Ye bear me back to childhood's days again,  
And place me by a young companion's bier,  
And wring from my sad eye one bitter tear,  
That silent falls upon this gloomy spot—  
With none to mark my wretchedness, or hear  
The dirge I sing for one, by all forgot,  
Save him who holds that name where time shall harm  
it not.

O Time! give back the brightness to my faded eye,  
Give back the joyousness of youthful pride—  
Where Willimantic's silvery waters by,  
I gazed for hours upon its rolling tide,  
Or climbing high the mountain's rugged side,  
I watched the blue smoke curling through the trees,  
Or arm in arm with one I called my guide,  
Gave our low whisperings to the mountain breeze  
That long in vain has tried those thrilling tones to  
freeze.

Bear on your numbered victims to the grave,  
Autumnal winds their requiem soon will sigh,  
For thou hast changed the beautiful and brave,  
And quenched the light of many a glowing eye—  
All cold and low a mighty army lie.  
Some 'neath the frozen turf and drifted snow,  
Some 'neath the sun-light of a southern sky,  
Or where the spicy gales from India blow,  
Or where o'er coral beds the waves of Ocean flow.

W. G. B.

## MISCELLANEOUS.

From Zion's Advocate.

### SUNDAY SICKNESS.

In an old work before us, by Collier, called the *Evangelical*, &c., we find it stated that one *Doctor Easy*, amongst other papers, left one purporting to be an inquiry into the nature and causes of a disease of the typhous kind, sometimes called "Sunday Sickness," which though of long standing and general prevalence, has never been noticed by any medical writer. The patients laboring under this disease presented several aspects of a natural character, but the doctor was rather of the opinion that the disorder was moral. He expresses his regret that an account of this disease cannot be found in popular medical works; and therefore endeavors to communicate some particulars respecting it.

The Doctor remarks, that the disease under consideration is of the intermitting kind, and in all cases attacks the patients in violent paroxysms on the return of every seventh day. "It may be thought," says he, "to savor of superstition to mention it, and yet it is a fact, and therefore must not be passed over, that these paroxysms return only on the Lord's day, on which account the disease is called *Sunday Sickness*; and the faculty know it by no other name than *Dici dominici morbus*. On account of its periodical attacks, some have thought it to be a singular kind ofague, especially, as it is attended with a great degree of coldness, though I do not perceive the symptoms of shivering which are usual in that complaint.

"I have observed the paroxysms commence at different periods, but generally in the morning of the Lord's day, and in many cases it seizes the patient before he has left his bed, and makes him indisposed to rise till a later hour than usual.—A coldness has first been noticed about the region of the heart; and a dulness of the head, and a stupor of the brain usually succeeds, which is followed by yawning and lethargy.—The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he finds himself indisposed to walk to the house of God. Some have indeed gone up to the solemn assembly; but have generally entered the holy courts later than their neighbors, and even there paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent, that they have fallen into a dead sleep, even, when the preacher has been delivering the most solemn truths in the most animated manner.—And besides, this disease exerts a stupifying influence over the patient, and he seldom complains of his lethargy in the House of Prayer."

The Doctor further describes "that he was greatly surprised, after hearing that patient could not get to public worship, to find her the next day as active, as if she had not been subject to any kind of indisposition; but afterwards found it very common, when the paroxysms were removed, the patient would appear perfectly well till the approach of the next Sabbath; though most of the faculty agree, that there is a low feverish heat to be perceived during the days of interval, which is called, *Febris Mundi* or the *worldly fever*. There also seems to be a loss of

appetite for savoury food, and entire want of relish for *panis vita*, which, it is thought, might be of service to remove their disease, as a very skilful and experienced person has asserted, that "it was more to him than his necessary food," and another has recommended it as peculiarly agreeable to the taste, "sweeter than the honey or the honey-comb." One circumstance further worthy of notice is, that those who have laid aside all attention to the form of religion, if they are subject to the *Sunday Sickness*, generally feel somewhat chill, and listless, about the hours of secret retirement, and family devotion." The disease is further described as contagious, and of a dangerous character. Children take it of parents, and often in the Sabbath School exhibit evident signs of its near approach; sometimes yawning; and at others appearing dreadfully lethargic. The present is the season of the year for its prevalence; and it is essential that every precaution be taken against its insidious attacks. For our paper justly adds,

"Resist disease betimes, if you would see  
Your health the same as once it used to be;  
Too late we at last call for med'cines aid,  
Our powers by long affliction, all decay'd."

We will add no more save the closing remark of our paper, with regard to worshipping sleepers. "Ministers have taken a number of methods to rid our assemblies of this odious practice. Some have reasoned; some have spoken louder; some have whispered; some have threatened to name the sleeper, and have actually named him; some have called fire; some have left off preaching. Dr. Young sat down and wept; Bishop Ayler took out his testament and read Greek; each of these awakened the audience for the time; but the destruction of the habit belongs to the sleeper himself; and if neither reason nor religion can excite him, why he must sleep on till death and judgment awake him.

### LETTER FROM MR. HAGUE.

The following interesting letter from our esteemed brother, was kindly forwarded to us by Rev. M. M. Dean, pastor of the Third Baptist Church in Providence, to whom it was addressed. It evinces so much of the christian spirit and discriminating mind of the author, and such an increasing attachment to the simplicity and purity of our primitive faith and order, that it will be read with deep interest. It will be seen that the date is some time subsequent to those now publishing in regular correspondence, as the latter were considerably delayed by the various obstructions which exist to the free and rapid circulation of intelligence.—*Chr. Watchman.*

CONSTANTINOPLE, April 6, 1839.

MY DEAR BROTHER.—It was a pleasing item of intelligence to me, that you had been installed in Providence. It has been my hope and prayer that God would bless your decision, and I cannot but anticipate much happiness in co-operating with you in time to come for the promotion of the cause of Christ in our city and Commonwealth.

The importance of renewed and vigorous efforts on the part of our churches to make Rhode-Island what it ought to be, has appeared to me in more and more impressive aspects since I have reached Europe. Christians here have such dim views of religious liberty, and think of religion so much as a part of state policy that it seems to me a long time must elapse before the spirituality of the christian dispensation will be generally understood. In conversation I have had occasion frequently to refer to the principles proclaimed by Roger Williams, in Rhode Island two centuries ago, and I rejoice that I can say, the experiment has been successful. But what has been done, is only an argument why more should be done; and if the State of Rhode Island, become really an enlightened and religious community, her moral influence on the world in days to come will be very great and salutary. As God has directed our steps there, we have reason to feel that we have a noble object to promote.

If it were possible for me to love the principles of the Baptists more ardently since I left home than I did before, I have certainly done so, for the more clearly do I see, and deeply feel, that these principles are requisite to work the permanent reform of Christendom. I rejoice and thank God that our missionaries can make no moral compromise with established churches, and political hierarchies, that with such views of religious liberty, and think of religion so much as a part of state policy that it seems to me a long time must elapse before the spirituality of the christian dispensation will be generally understood. In conversation I have had occasion frequently to refer to the principles proclaimed by Roger Williams, in Rhode Island two centuries ago, and I rejoice that I can say, the experiment has been successful. But what has been done, is only an argument why more should be done; and if the State of Rhode Island, become really an enlightened and religious community, her moral influence on the world in days to come will be very great and salutary. As God has directed our steps there, we have reason to feel that we have a noble object to promote.

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TO THE PUBLIC.

After much hesitation, the Secretary of the Board has undertaken the labor and responsibility of conducting the Journal for another year, as well as of discharging the other duties imposed by law and the Board upon this office. He deems this periodical, humble as it is in its pretensions, too important an auxiliary in the work of "increasing the interests and promoting the usefulness of common schools," to be abandoned until the experience of another year shall demonstrate that the enterprise to which it is exclusively devoted, is the only one which cannot enlist a sufficiently generous and general co-operation to sustain it. The terms for this year are advanced. The reason is, that it cannot be sustained at the former price. It remains to be seen, whether out of the three or four thousand teachers engaged in the public and private schools of the State—the seven or eight thousand officers employed in the administration of the common school system—the parents of the eighty-five thousand children, a large majority of whom are dependent on the common schools for all the early instruction they will receive—and the "noble army" of philanthropists and christians who contribute willingly, from year to year, many hundred thousand dollars, and what is far better, their personal co-operation, to carry forward other good causes—in fine, whether out of all the professed friends of education, patriotism, benevolence and religion, with which the State abounds, a sufficient number will subscribe for the Journal to defray the expenses of publication, and extend its circulation into every school district.

As this is the only occasion on which this subject will be referred to, the individual entrusted with the management of the Journal would respectfully remind those who have kindly pledged their assistance in extending its circulation, that now is the time to do so. Let those who have professed themselves ready to share the risk of such an enterprise assume it now. Let those who are willing to place the Journal in the hands of those who are not prepared, or do not feel able to pay for it at this time, forward their orders now. Let such teachers, and others who are willing to communicate the results of their experience or reflections in any department of popular education, commence their labors now. The experience of the past proves that the real friends of this cause will act promptly.

the religion of the Court of Turkey, yet the Greeks and others are tolerated, as they call it.

The Greek patriarch is responsible to the Porte for the good conduct of those who are under him. As soon, therefore, as one manifests a spirit of inquiry, the patriarch says, "I can no longer be responsible for the conduct of that man," and then he is banished at once. Thus kings and priests conspire against our rights of conscience, and "take counsel against the Lord."

I have been this week to several Turkish mosques. Among them was one of the "howling services." Having taken off my boots at the door, I went in and sat down with my feet under me—"a la Turque." A priest soon entered with a number of followers. They paused at the door, stroked their beards, uttered a brief prayer, and proceeded to the central area, which was covered with skins and mats on which they kneeled and performed their prostrations, bowing with their faces to the earth. This was continued for some time, after which they arranged themselves in a line, and chaunted together in a most inharmonious manner. In the course of an hour they placed themselves against the railing in a close column, and began to utter inhuman sounds, waving first to the right, then to the left, thence bowing forward. This motion, connected with a sort of trembling through the whole frame, was slow at first, soon more rapid, till at last it became so quick and violent as to exhaust the strength of the performers. The perspiration stood on the faces of the frenzied devotees, and it seemed as if they would fall fainting to the floor. The nerves of the spectator were painfully agitated by apprehensions of this sort, when on a signal given by the priest, they ceased at once from their convulsive motions and their noise.—The sounds which they uttered seemed at times to resemble those of various animals, such as the grunt of a hog, the howl of a dog, and the hum of an humble bee. It seemed as if Satan had tasked his ingenuity to see how much nonsense could be embodied in a superstition which bears the name of divine worship. I have given you the account as I wrote it in my journal, but it will awaken only a faint idea of a scene which I was nearly two hours in witnessing. When shall the night of their ignorance be past?

To-morrow is Sunday, and I am engaged to preach in the Mission Chapel. I trust I shall enjoy a Sabbath—and that you will find it a good day to you.

Your affectionate brother,  
WILLIAM HAGUE.

**COMPLIMENTARY.**—An old clergyman, and rather an eccentric one withal, whose field of labor was a town in the interior of New England, one Sunday, at the close of his services, gave notice to his congregation that in the course of the week he expected to go on a mission—on a mission to the heathen. The members of his church were struck with alarm and sorrow at the sudden and unexpected announcement of their beloved pastor, and one of the deacons in great agitation exclaimed, "Why, my dear sir, you have never told us one word of it before!" What shall we do? "O, brother C——," said the pastor, with the greatest sang froid, "I don't expect to go out of town!"

The ancient Egyptians called their dwellings "inns," because they were to abide there only as travellers during a short life. Christians should remember that they have no abiding city or dwelling here, but as travellers, seeking a city which hath foundations, whose builder and maker is God.

### CONNECTICUT COMMON SCHOOL JOURNAL.

PROSPECTUS TO VOL. II.

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